/52 cont./

eyes, speak to him, and hear him." But the Indians, while they do have these beliefs, have great fear of disembodied spirits or orodán, and, rather than invoking them, they try to get them out of their minds; they customarily abandon the places they have lived in and destroy the tools of their dead, avoid giving the same name to their children, avoid formulas that may recall the dead person to mind, and even show displeasure when they find themselves obliged to have to say the name of the dead ones. I often noticed this reluctance when inquiring for a name in order to make notes or records and heard older persons urge the younger ones, saying to them: "Tell him, nothing will happen to you; it is the Father who is asking it of you."

So that the invocation of the dead is only practiced by the piaches, and even this only rarely: it is heard in some stories and it is said of piaches of old.

112. As for omens, not all natural events or occurrences are interpreted as presages, but only a few are traditionally admitted as such. We thus have among others:

a) A spider that hangs down from the ceiling is a warning that some traveler will arrive that day to hang his hammock in our house.

b) The cry of roosters at an unaccustomed hour is a warning that they /others/ are speaking ill of us.

c) A peculiar humming in the ears is the voice of the dead who are calling us and to this they customarily answer "ete-pai pra /53/ edai" (I don't want to go), moving the hand at the same time near the ear like one who is waving away flies.

d) An unusual commotion from the hens, paujies, or hen turkeys, that run around as if they were crazy is a sign of the imminent arrival of persons who are beloved by us.

e) The song of the bird called piká is generally a bad omen, announcing deaths, just as we are accustomed to say about the bittern; sometimes a different song of the same bird is interpreted as a good omen for hunters.

551/177 Practically all of the adult men of this group have such names. Small children ordinarily do not and a few young men or adolescents do not. Of 23 females recorded in detail, only 6 lacked Spanish names and 4 of these were young girls. On the other hand, as far as noted, none of the allied Indians from outside the central group have Spanish names. The Indians without Spanish names at first maintained, without exception, that they had no names at all. Later, [123] when more intimate relationships were established, it was admitted that all do have Indian names, but even then all my informants absolutely refused to reveal what these were in any instance.[103] The Indians seldom address each other by name, rarely by a Spanish name and, as far as I could learn, never by a true Indian name unless in the utmost family privacy.

The reluctance of most Indians, and especially Caribs and Arawaks, to use or even to reveal their personal names, even among Indians and of course especially to foreigners, is well known. See for instance Koch-Grünberg (1923, Vol. III, pp. 140 seq.), who found this to be true among the Taurepánes. The feeling seems to be that this name is an essential part of the personality, the ego, which suffers when it is revealed, and that knowledge of it also confers power which may be used against the owner. The Kamarakotos certainly [829] have this feeling to a high degree. Possibly in this case it is reenforced by the desire of the cacique to make his tribe appear as "civilized" as possible and I suspect that he prohibited the revelation of any Indian names. The usual reason given, however, for refusal to reveal an Indian name was that it would "hurt" the person named.

Caribs do ordinarily have nicknames, as opposed to personal names, which are also generally used only rarely and with care but which are at least [123] known to all members of the tribe. In conversation I heard Kamarakotos use words apparently of address, in some cases animal names, that I believe to be Indian nicknames, but I did not confirm this because to attempt to do so would [172] have destroyed their frankness in speaking before me. In fact what seems to have happened in the central group is that Spanish names are now used essential- [797] ly as nicknames or in substitution for Indian nicknames. Two or three Kamarakotos who had been in Venezuelan settlements claimed to have been baptized. [553] The cacique has given names to some of his people and others have received them as presents from travelers or have conferred them on themselves.[104] Some have only one Spanish name, but others use both given names and surnames. 551/553 The European system of hereditary surnames is quite foreign to any Indians and the surnames in use among the Kamarakotos are not really employed as such. a son does not take his father's surname nor does a wife take her husband's. In one case brother and sister did use the same surname, but she retained this and did not exchange or add her husband's when she married, nor did she give her or her husband's surname to their children. Brothers do not necessarily have the same surname, nor do father and son.

103, 104 [see footnotes on p. 319, category 116 - Analyst]